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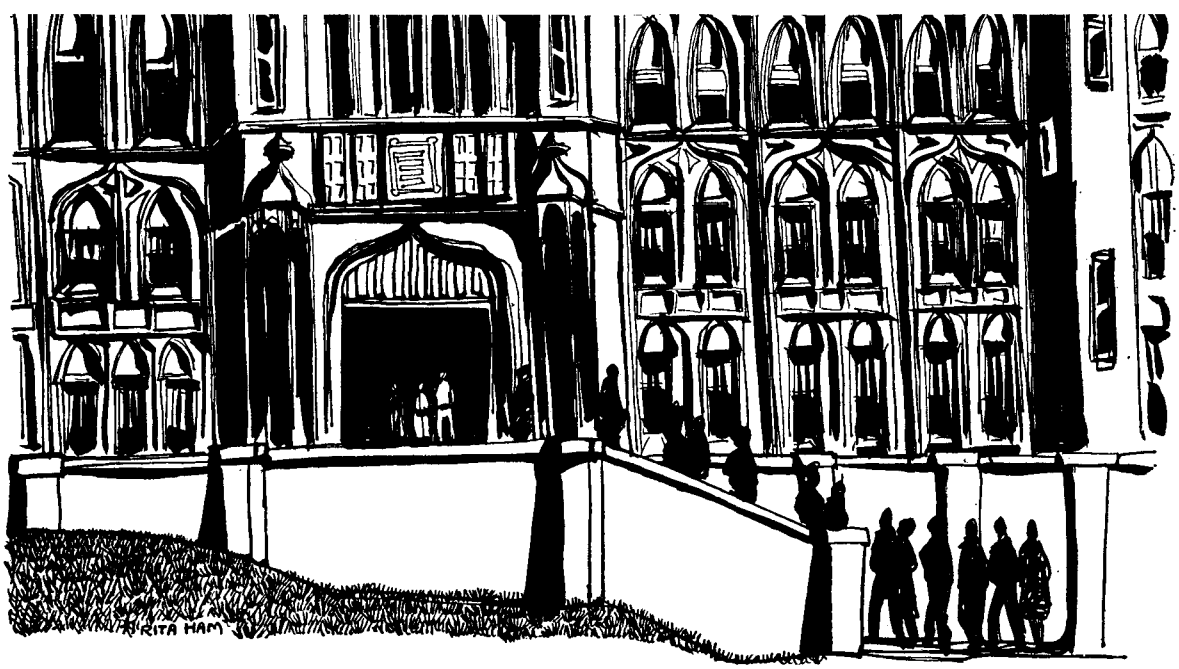
EDUCATION ISSUE

THE Commonweal



ACADEMIC FREEDOM

by George N. Shuster

FOREIGN MISSION AT HOME

by Lydwine van Kersbergen

lume LVIII, Number 1 April 10, 1953 Twenty Cents

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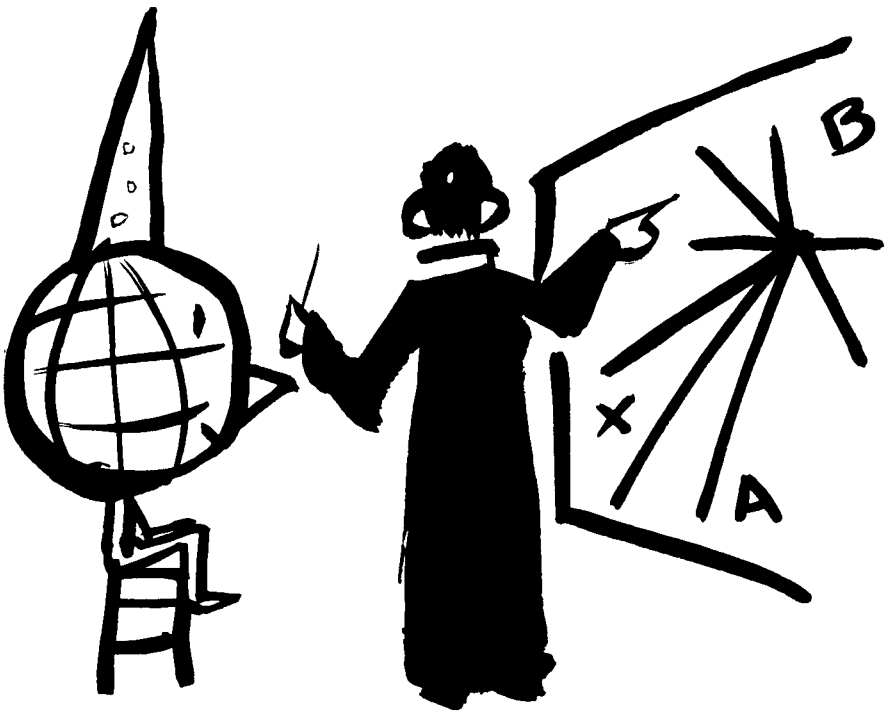

EDUCATION IS TOUGH

whether you are getting it or giving it, but if you are getting it, at least you can see an end to the process, whereas giving it is something that may go on for a lifetime—a sobering thought. Getting students to think, we are told, is half the battle, and we believe we have a few weapons here that may help.

Two are from **Msgr. Knox.** First, his **COMMENTARY ON THE GOSPELS** ($3.75). This deals with just those problems that arise as soon as the Gospels are read with attention: it is not meant for Bible scholars, but for the ordinary reader. Reading it with the Gospels will give students a good grasp of why there are bound to be difficulties in the Bible, and how to approach them. Second, his **THE HIDDEN STREAM** ($3.00), apologetics for the Catholic students at Oxford. Not apologetics in a vacuum, but in the context of the modern world. For instance, **Msgr. Knox** does not just give the proofs for the existence of God, but discusses why they don't convince unbelievers, why, for that matter, they don't seem really compelling to most of us. This book has the rare merit of leaving the reader wanting to know more of each subject—of how many books of apologetics can you say that?

SOCIETY & SANITY ($3) by **F. J. Sheed** will persuade students to think about Man as **THEOLOGY & SANITY** ($3), its companion volume, persuaded them to think about God. And heaven knows, a little straight thinking on Man's nature, his aims and ends and what principles should govern his relations with his fellows in Marriage and the Family, Society and the State, is something the world needs badly enough.

The modern philosophies, phenomenology, existentialism, logical positivism and Freudianism are merely names to many students: **Donald Nicholl** has done them (and us!) a real service in **RECENT THOUGHT IN FOCUS** ($3.50.) He tells, in readable English, what each of these is saying, and on St. Thomas' principle that one ought always to ask whether a thing was true, rather than who said it, he proposes that we appropriate forthwith any additions to our knowledge of truth which they have made.

There is one book on our list that should particularly interest college music departments, **JOHANNES OCKEGHEM** ($2) by **Ernst Krenek,** the first in a series, Great Religious Composers, under the editorship of **John J. Becker,** Composer in Residence at Barat College, Lake Forest, Ill. We can't guarantee that each volume in the series will be written by a possible future candidate for the same series, but this one certainly is. The only equipment necessary for enjoying it is a liking for music: it is not (and the others in the series will not be) written for experts. Ockeghem is a happy choice for a start—a fifteenth century composer, the first to write a complete setting for the Requiem Mass, among other things, and a musician more likely to be appreciated now than at any time since his own day: his work has more in common with modern music than seems reasonable.

Last Spring we published a supplement for educators in the **TRUMPET.** As we suspected would happen, we have been getting requests for it ever since. and we still have a supply on hand—so if you lost your copy, or never saw it, write for one free and postpaid to **Lucy MacGill,**

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This year, January 23-24, a Seminar on the Far East was held at The Hill School. In February and March, students from Abbot Academy, Howard Seminary, and Irving School have visited New York for Seminars.

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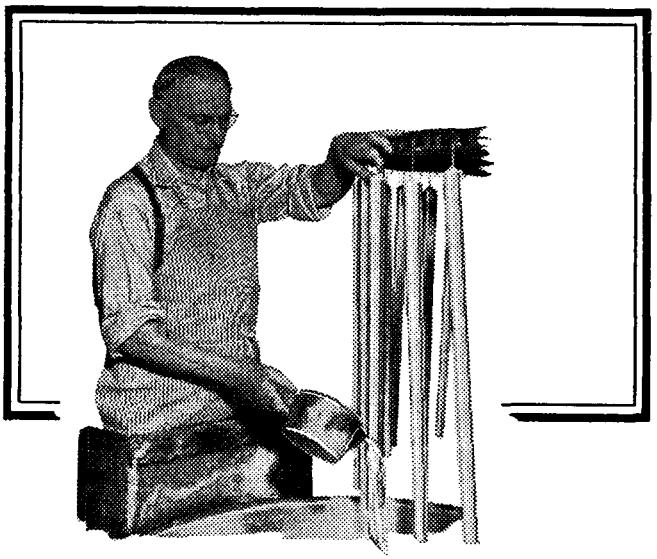

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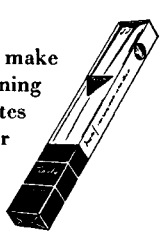

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THIS WEEK

Week by Week 7

Academic Freedom
by George N. Shuster 11

Foreign Mission at Home
by Lydwine van Kersbergen 14

Marshal Tito Comes To Call
by Michael P. Fogarty 18

The Screen
by Philip T. Hartung 24

Books 26

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THE
Commonweal
week by week

AS THEY SOWED . . .

TO write of Senator McCarthy as frequently as The Commonweal has felt obliged to do during the past months is not a pleasant task. No one would be more relieved than the editors of this magazine should the junior Senator from Wisconsin disappear from public life. But there is no immediate prospect of this happy event. On the contrary, the McCarthy influence continues to grow more dangerous. And so the obligation to oppose it grows more serious.

The recent controversy over the Bohlen appointment should have made this obligation apparent even to those who have, in the past, allowed either the fear of subversion or the temptations of political expediency to trap them in the morally ambiguous situation of apologizing for the McCarthy methods. In the Bohlen incident the grotesque marriage of convenience between responsible conservatives and the Wisconsin demagogue reached its inevitable rupture. The issue between them was, at least temporarily, joined, and the resulting setback for McCarthy has offered the first concrete hope since November that his power can be successfully resisted. This hope must be pursued.

Since Mr. Bohlen's confirmation, however, attempts to restore Republican "harmony" have been made. Senator Taft, who opposed McCarthy's assault on the President's integrity with great vigor and honor, now says that "no, no, no, no," the Bohlen incident did *not* represent any "open break" between the Administration and McCarthy, and that no "fundamental" difference between them exists.

Mr. Taft cannot be serious. He cannot have forgotten his own open anger and contempt when he was forced to deal with a typical McCarthy "crusade." He cannot have forgotten the bitter words of his colleague, William Knowland of California: "If we have so destroyed confidence in men in the government of the United States, then God help us!" For if the Ohio Senator and the Administration have really learned nothing from the fight over Mr. Bohlen's appointment, if it is true that, even now, no "fundamental" difference separates McCarthy from the President and his supporters, then—God help us, indeed!

But we do not think that Mr. Taft really means what he says. The frightening implications of the Bohlen incident seem too clear for that. Both Senator Taft and the President himself must now see that the force they nourished as a weapon against the Democrats has become a cancer upon the body politic which may destroy them too.

Senator Knowland, for example, has not been famous for his past opposition to McCarthy tactics. His present "God help us!" is consequently the more revealing. When his own integrity and the integrity of the Republican Secretary of State were impugned on the Senate floor, he seemed to see, in a moment of illumination, what the McCarthyism issue is all about. For it is now obvious that McCarthy is playing for big stakes—and that he is playing for keeps. The long-established rule of his game is to attack, and no mere shift in national Administration has changed it. Dulles has succeeded Acheson, but McCarthy is no respecter of persons, and for his purposes Republicans will do if there are no Democrats at hand.

THE successful demagogue might be defined as the man who knows how to use history to attain his own ends. Joseph McCarthy is probably the most successful demagogue in American history. He has seized upon the fear of Communism to gain for himself a fanatically loyal national following. Having established himself in his chosen role of *the* anti-Communist patriot, he must maintain the role, and this, in turn, involves certain gambles with history. But the demagogue is a gambler by vocation; the chance of history is, necessarily, the stuff of his gamble, and so he is not afraid.

The calculated bravery native to the demagogue's vision is, it seems to us, the most striking thing about McCarthy's attack on the Bohlen appointment. He knew that defeat was, in this instance, certain. He knew that in his attack he would alien-

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ate powerful Republicans who had previously been quite willing to tolerate similar attacks on the Democrats. He had, apparently, little to gain and much to lose—and he has, on the surface, lost.

But the "use" of history is sometimes subtle. Apparent setbacks may prove long-range victories—and be sought as such. McCarthy has lost in the Senate voting over Mr. Bohlen, but he has also served his own myth. He has maintained, against the "soft" President, his role as the "fighting" anti-Communist. If the day of popular disillusionment with the Administration should ever come, the myth can claim to be the only force capable of filling the vacuum. Let the Republicans, and those anxious for the future of the Republic, take care. The bitter harvest of McCarthyism has yet to be reaped.

TOO MUCH FOOD AND FIBER

WILL crop supports be next to fall in the swing back to *laissez faire*? That seems unlikely with farm bloc strength what it is in Congress. Yet the idea that prices of American farm commodities should be allowed to reach their "natural" level is now seriously advocated by the New York *Times*. With huge surpluses now idling in storage and new bumper crops on the way, commodity supports at ninety percent of parity are cast as villain. For few farmers are cutting back.

Meanwhile, predominantly rural areas are manifesting signs of a decline—marked decreases in land values, department store receipts and auto sales. The removal of wage and price controls and the continuation of protective tariffs coincide with lower farm income even with present supports.

The undernourished of other lands would provide one answer to our immediate farm surplus problem—particularly if private relief agencies could procure and distribute the excess foodstuffs. Admittedly this would be a costly and complicated operation all round; yet it is one that is imperative in view of the need now rampant in the world.

Year after year, however, the American farmer has no such major role in regard to the needy of other lands. Sustenance should normally be produced nearer home. There should be a concerted and persistent drive in the poverty-stricken countries on those measures sponsored by FAO that will eventually make them self-sustaining: control of insect and plant disease, development of better strains of basic foods and fibers, production of livestock, irrigation, technical training and land reform.

But what needs to be done by and for the American farmer for the long pull is not so obvious. The estimate that twenty years hence our population will need forty per cent more farm produce is cold comfort to him now. Next year smaller acreages may be required for Department of Agriculture loans and benefits. But until some more convincing farm program comes along, there will be no choice but to continue substantial crop supports.

LOCKING THE STABLE

OVER the years, few of the politically great and near-great have failed to have their pictures taken with Bernard Baruch in his favorite "office" setting, a park bench. On matters of national importance Mr. Baruch is frequently called on for advice, based on his own widely recognized qualities and large experience. As a result, the newspapers have taken to describing Mr. Baruch as an Elder Statesman, an occupation for which the qualifications are not sharply defined. But now at least one qualification seems clear: giving good advice which no one takes.

Ever since renewed defense production threatened to upset the nation's normal economic balance, Mr. Baruch has been talking of the need for decisive action to prevent runaway inflation in times of national crisis. Now Senator Homer E. Capehart is sponsoring a bill for such stand-by controls, which would be invoked in the event of a national emergency to keep prices from going sky-high before the legislators could act. Certainly national experience in the last war and after the Korean outbreak indicates the need for having such legislation on the books ahead of time. But so far Mr. Baruch's testimony before Congress does not seem to be winning many converts for such legislation, and Senator Capehart is making little progress with his bill. If a sudden international crisis develops, we are evidently doomed to do things the hard way again, despite Mr. Baruch's words of wisdom.

THE HOSTAGES

SOME three thousand Americans are among the approximately fourteen thousand prisoners held by the Communist forces in Korea. Those three thousand are the ones who have paid the full price for a war which we believe to be a war for freedom. More than those who have died, more even, for mutilation of spirit, than those who have been disabled, these prisoners have been the holocaust.

That there are no more than three thousand is a tribute to the military services. At a time when the

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military establishment is fair game for ambitious political figures and is the easy target of adolescent resentments, it is worth paying that tribute. If it were not for the intelligent and well-taught escape and evasion program, and the courageous men of the clandestine escape groups, we would have far more than three thousand living the squalid, all but hopeless life of the POW.

The life must be hopeless not only because of the truce stalemate (which the Chinese have undoubtedly "explained" with gusto to the prisoners) but because of the very circumstances of the life. All of the restrictions and discipline of the stockades of the last war are there, and added to them, a desolate climate and alien diet and quarters.

The strange, paranoic cruelty of some of Japan's wartime prison camps is reported to be missing from the Chinese compounds, but the new prisoners have their special desolation in the apparent endlessness of the war.

Now for some, at last it seems that the end is in sight. The sick and disabled are to be exchanged. Perhaps it is the beginning of the end for all the prisoners—if the Chinese actually mean their conciliatory words.

But negotiations will not end anything in the decisive, final fashion in which we want things ended. Prisoners remain: internees in China, William Oatis and others in Europe, French prisoners in Indochina. And if all the hopeful signs prove true and the Communists relax their pressure in Korea, it inevitably means only a new hardening elsewhere, new risks.

What will have been accomplished is the redemption of a few of our hostages to decency. Let us welcome them as people who have given more to us than we can ever return to them. Let us realize that, in some way, voluntarily or involuntarily, their places will be filled by others of us, as we try to fit together the broken pieces of justice.

MR. BLANSHARD OBJECTS

THE Commonweal *has received the following letter from Mr. Paul Blanshard.*

Thetford Center, Vt.

To the Editors: After John Cogley's free-swinging article in your issue of March 6th about my attempt to secure the revocation of the American citizenship of the Papal Nuncio to Ireland, Archbishop O'Hara, I think it is in order to state the elementary facts about the issues involved. It is a fairly simple case of (1) serving two masters; (2) equal justice under law.

The legal aggregate known as the Vatican is either a foreign state, or it is not a foreign state. When Catholic leaders in the United States favor the designation of an American ambassador to the Vatican, they stress the fact that, as Cardinal Spellman put it in 1940: "The Holy Father is not alone the supreme head of the Catholic Church. He is also the head of a sovereign state." Your own recent editorial favoring an American ambassador to the Vatican was based upon the assumption that the Vatican is a state; otherwise there would be no sense in suggesting the appointment since it is unthinkable that the government would send a special ambassador to a single church.

But if the Vatican is a foreign state, it is bound to obey the laws of the United States about foreign states, and one of those laws happens to be the McCarran Act. I do not like the Act, but I agree with the moral purpose behind one feature, the section which forfeits the American citizenship of any American who serves a foreign state outside United States territory in a post involving formal allegiance to that state. As long as that section is on the statute books, it ought to be impartially enforced against all Americans. Certainly if we deprive Jewish American boys of their citizenship for serving in the army of Israel (as we do), we should hit even harder at a high diplomat like Dr. O'Hara who, according to the traditions of international law, is much more bound by ties of allegiance to his sovereign than a common soldier.

Mr. Cogley befogs the issue by describing Dr. O'Hara as "doing ecclesiastical work in Ireland—just as a minister friend of mine long did YMCA work in Rome." This is, to say the least, disingenuous. Dr. O'Hara is a full-blown diplomat with the rank of ambassador, and he is dean of the diplomatic corps in Dublin. He is not a missionary bishop or a YMCA worker or the spiritual adviser of the diplomatic corps. At public functions in Dublin he takes precedence over the United States Ambassador to the Republic, not as a priest but as the representative of a foreign state. If he were a purely religious representative, he would be called an Apostolic Delegate instead of a Papal Nuncio. Nuncios are by definition (Catholic Encyclopedia) "vested with both political and ecclesiastical powers." Incidentally, the law which applies to him does not penalize bishops in the United States, so Mr. Cogley's fears on that score are groundless.

Mr. Cogley is correct in saying that I am interested

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in much more than the technical point involved in this case. I want to remind people that Catholic power in America is foreign power in order to make them realize that it is also undemocratic power. The mere fact that it is foreign is no reasonable cause for opposition, but if men can appreciate its foreign character it will be easier to convince them of the undemocratic nature of those intolerant policies which are now imposed upon American Catholics by fiat, segregated education, unplanned parenthood, discriminatory marriage and denominational censorship.

Archbishop O'Hara, with his dual allegiance, symbolizes quite accurately the dilemma of an undemocratic church in a democratic state, when the undemocratic church insists on retaining some of the impedimenta of the Middle Ages. As an American he is supposed to stand for free choice on all major matters of political policy; as a Vatican diplomat he must stand for Roman dictation on several vital features of citizenship. In Ireland today he is officially representing policies on church-state relationship, education and freedom of thought which are directly contrary to American principles, and the only way in which he can be reached is through the McCarran Act.

Is it naive and presumptuous of me to suggest that nearly all the criticism of Catholic policies by non-Catholics would cease if we non-Catholics could discern an honest and fearless movement of insiders to democratize the Catholic Church? Why is such a movement so long overdue in the United States? Certainly you would all agree that the task of democratizing the Church should not be left to "bigots" and "pesky kids" like myself. No matter how honorable our records may be as opponents of bigotry, we are doomed to vilification because men do not think clearly or speak fairly when their religious feelings are involved.

It seems to me that you, the editors of The Commonweal, are the most logical persons in America to attempt the democratization of Catholic power. You have won a deservedly high reputation for liberality and courage in the discussion of economic and racial issues. Why are you silent about the undemocratic features of your own Church? If you spoke out, you would have the sympathy of millions of non-Catholic Americans, and perhaps you would have something more. After all, Jesus did not say: Thou art Peter and upon this rock I will build my political dictatorship.

PAUL BLANSHARD.

MR. Blanshard, who is something of a free-swinger himself, has introduced several points here, among them the status of Bishop O'Hara, the "foreignness" of "Catholic power" in the U.S., the right of the Catholic Church in our democracy to maintain its own schools and insist that its members attend and support them, the Church's right to pronounce on the morality of contraception and to legislate on marriage for its members, as well as the propriety of "denominational censorship" in our democracy. Mr. Blanshard has also introduced the question of "democratizing" the Catholic Church.

I know of no Catholic spokesmen—liberal or conservative, progressive or reactionary—who have a good word for Mr. Blanshard's efforts to "democratize" the Church. Catholics differ widely among themselves, as these columns attest week after week, but where the Blanshard thesis is concerned, ranks are closed. Whether Mr. Blanshard likes it or not, he is not regarded by Catholics as a sympathetic critic, a worthy opponent or an unprejudiced student of Catholicism.

"Bigot" is a harsh word, and understandably Mr. Blanshard, whose life has been dedicated to left-wing and liberal causes, resents hearing it applied to himself by so many Catholics. But Webster defines a "bigot" as: "one obstinately and irrationally, often intolerantly, devoted to his own church, party, belief or opinion." It would be hard to find a Catholic who does not believe the word describes the author of *American Freedom and Catholic Power*.

In every kind of Catholic circle there is universal agreement that Mr. Blanshard in his books on Catholicism apparently made no attempt to understand a religious belief not his own; he failed miserably to catch the spirit of Catholicism. The excuse that may at first have existed later disappeared. Catholic doctrines were painfully explained for Mr. Blanshard's benefit, his own misunderstandings corrected, and certain factual matters refuted. Mr. Blanshard, however, continued on his way without acknowledging a single correction. He traveled across America speaking before groups which he knew were emotionally biased against Catholicism. What is more, he played shamelessly on those emotions. The gesture of beginning his speeches with a pious statement that he was attacking only "Catholic political power," not the religious beliefs of fellow Americans, may save Mr. Blanshard's conscience; it will not save his reputation with those who recognize what he has been up to.

What, for instance, does Catholic "political power" have to do with his sneer at the virginity of Mary, the Mother of Jesus—which I personally heard at Carnegie Hall? What does it have to do with his twice-told *derrière* joke about the Pope, whom some thirty million American Catholics revere as the Vicar of Christ on earth? No, I am afraid that it's too late for Mr. Blanshard to play the abused, put-upon victim of irrational tribal loyalty.

In coming weeks I should like to discuss one by one the various points raised in Mr. Blanshard's letter to The Commonweal.

JOHN COGLEY.

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Academic Freedom

"IT WILL ENDURE ONLY AS LONG AS THOSE WHO PROFESS TO HAVE A RIGHT TO IT STAND READY TO PAY FOR IT ANY PRICE WHICH MAY BE EXACTED."

GEORGE N. SHUSTER

A discussion of academic freedom ought to begin, I think, with an expression of confidence. It seems to me that the temper of the American people is, in so far as the great issues of personal liberty are concerned, far better than is often thought. As a nation we seem to have learned, in the aftermath of many turbulent tides of immigration, that Providence intended ours to be a society of many divergent and conflicting commitments, unified by a strong belief in justice for all. That, for example, so many Americans are earnestly concerned that the Negro should at last have a chance to walk upward toward the light is surely a fair sample of the intent of the nation. And so I am persuaded that we need only offer a workable program for the maintenance of academic freedom in order to insure adequate support.

Such a program might perhaps stress these convictions:

First, the nation's basic law should embody a clear recognition of the fact that the Communist Party is an aggregation of conspirators and their abettors, so that academic adherents to that Party can be dealt with on a basis of clear and well-defined principle rather than of popular sentiment or legal expediency.

Second, the ideological aberrations of "Popular Front" days should be chalked up to the past, in the reasonable assumption that by doing so we shall win time for the performance of important tasks as well as for the reconciliation of Americans with Americans.

Third, every public servant is clearly entitled to do all he can to expose what he assumes to be subversive influences at work in American life. The academic fraternity, on the other hand, is the sovereign custodian of the laws of evidence, as well as of the principle that the search for truth must be scrupulously exact, undeviatingly objective, and free of personal bias. Whenever it has reason to assume that what is being reported to the people from high places is neither completely fair nor unreservedly correct, it has the right and indeed the solemn duty to call attention to deviations from the established norms of inquiry. Reputable scholarship is the principal source from which criticism derives. It should proceed with firmness, candor, and chilly resolution.

Fourth, the sentiment of the nation might well indicate to the Congress with unmistakable definiteness that an investigation by it of what is taught and by whom would constitute a grave departure from well-established tradition, so long as legislation adequate to deal with subversive movements is not ignored by the academic fraternity.

Fifth, every energy must be mustered to repel incursions by pressure groups into the domain of the schools and colleges, and it is to be insisted upon that only duly constituted Boards of Trustees and Faculties have jurisdiction in this area.

Sixth, academic freedom does not mean that inside the academic community itself any individual can divest himself of the social responsibility, ethics and courtesy which the profession demands, so that he is at liberty, for example, to attack with vocal prejudice of a narrow and virulent kind the races and religions to which young people belong. It means only that the academic community shall defend the rights of its own individual citizens to free inquiry, to unhampered teaching of subjects controversial or otherwise, and to their views on matters they are competent to discuss.

Seventh, the great texts in which the tradition of academic freedom is enshrined should be studied painstakingly and disseminated as widely as possible, so that the people as a whole may know and understand what is at stake.

Mr. Shuster, who formerly served as U.S. Land Commissioner for Bavaria, is the President of Hunter College.

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MANY who profess to favor an inquiry into the University, in all its branches, believe that the detection and exposure of subversives is a proper function of the government, and that therefore the academic profession ought to welcome investigations which will ferret out the guilty. This contention undoubtedly has validity. Agents of subversion are wholly undesirable crows bent on getting into robins' nests on evil missions. But we may surely ask ourselves whether it is advisable to chop down the tree in order to find the crow. It seems to me that certain arguments currently in favor of dismissing adherents of the Communist doctrine from their posts are open to serious question.

For example, it may well be that the Communist is so strongly committed to a view of life that he has lost freedom to think freely. But some will retort that a philosopher who finds all wisdom in Spinoza, or John Dewey, or Saint Thomas is also committed to a doctrine and is therefore likewise not free. If one follows such reasoning far enough, one comes to the conclusion, which some unfortunately already endorse, that the only free person is he, who like the nobleman in Chesterton's *Magic,* believes in everything and nothing at the same time.

But if we say that the Communist is, by means of his readiness to conspire against the government and the people of the United States, a clear and present danger, we can safely proceed against him in the light of our traditions. Therewith one enters the realm of law, which is one of the primary concerns of the University, in both a technical and a philosophic sense. And it often sorely troubles responsible educators that, as matters now stand, the law about Communists is nebulous and inchoate. They do not know how to solve puzzles such as this: a teacher can be dismissed from his post for refusing to say whether he has been a Communist, even though it is entirely legal for him to be one. Or again, while a duly established Board of Inquiry cannot deprive an individual of the right to seek refuge in the Fifth Amendment, the University, as that individual's employer, is expected to do so by ousting him. To many anti-Stalinists on the campus, such procedures seem indefensible; and it may well be as a result that Communists receive a greater measure of sympathy than most of us realize.

THESE difficulties could be disposed of if the Communist Party were declared illegal. For then an academic institution, presented with evidence that a faculty member was guilty, could act promptly and unhesitatingly. It has been argued that the Party would go underground if banned. We may properly ask, "Where is it now?" At best such a contention is based on expediency, and here too the end never justifies the means. Banning a political party is, however, not a step to be taken lightly. We might well follow the example of the West German Federal Republic and write into our basic law a constitutional amendment conferring on the Supreme Court authority to decide whether any political organization normally entitled to freedom of speech and assembly constitutes a clear and present danger.

It may be held that these views are too cautious. But as a citizen who had an almost unprecedented opportunity to observe, with horror and loathing, the rise to power in Europe of brutal totalitarian movements, I have become so deeply attached to American traditions of justice and liberty and so wholly persuaded that free institutions crumble because of concessions erroneously made in the name of expediency, that I think the best way to safeguard the American future is to conserve the American past with rigorous care.

IF the Communist problem were disposed of, difficulties would remain but not ones of central importance. I have said that the aberrations of "Popular Front" days should be forgotten. During nearly two decades, from the crash of 1929 to the Blockade of Berlin in 1948, the "Front" mustered a great deal of sympathy and support in this country. On many campuses, as in other walks of life, anyone who opposed not the good causes which the "Front" allegedly supported but any political objective of world Communism speedily became a pariah. The faithful respected no one's good name, and shied away from no device of dragooning public opinion. As a result, those who were at some time taken in by it are now on the defensive. It is difficult and no doubt often perilous to admit publicly that one contributed, however unwittingly, to the debacle of our civilization. On the other hand, those who were targets during the heyday of amity for Sovietism now sometimes take a human, all too human, delight in taunting or exposing their erstwhile tormentors. Some defend Communists out of a probably unconscious desire to rid themselves of blame. Others devote the silence of the night to thanking Heaven for Senator McCarthy. The saddening result is that we are not learning in amity what so badly needs to be learned—that emotions, however reputable, are not substitutes for reason and knowledge in human affairs.

We must close that book. And for this reason Senator McCarthy and those who share his purpose are open to serious criticism. But not blind criticism. It is better that the watchdog on the lookout for subversives in government growl too much than that he bark not at all. It is only that the constant opening and shutting of the Pandora's box of moods, con-

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victions, assumptions and slogans which was America in the days when the rest of the world was being carved up by two opposing and equally vicious tyrannies, is an extremely dangerous business from every educational and psychological point of view. For it points the finger of scorn at people who were certainly as well-intentioned as many of their opponents, however mistaken their conception of political reality may have been. The resulting humiliation, agony of spirit and professional debasement which so frequently result are doing the gravest kind of harm to the substance of American life. And consequently I say let us close the box and the book, once and for all, so that we may at length find a way to stand together in what, if we do not so stand, may well be the twilight hour of history.

THERE is no text in the history of intellectual freedom which should be cited more frequently than that enshrining the words which, according to Plato, Socrates spoke before he died: "No evil can happen to a good man either in life or after death. Wherefore Socrates will not be angry with his condemners, although they meant him anything but good. He will only ask all of them to do to the sons of Socrates what Socrates has done to them." It is from this faith, held sacrificially and resolutely, that the greater part of what is significant and abiding in the tradition of Western thought takes its origin.

Therefore the last (and really also the first) thing to say about academic freedom is that it will endure only as long as those who profess to have a right to it stand ready to pay for it any price which may be exacted. The scholar, the teacher, is one in whom this freedom is incarnate; and as soon as he indicates that he wishes it were not so, or that he would like to go hide under a convenient bushel, there will no longer be a good reason why others should defend the heritage for him. To be sure, silence and a measure of feigned conformity will be necessary under tyranny. Honest men may have to eat the bitter bread of exile in our day. But compromise with evil they dare not.

If in a nation like ours, there should exist widespread fear of criticism, and much supine acceptance of gags, it might well indicate that many had fallen so deeply in love with security that their sovereign interest was no longer conscience but conformity. Let us hope that this will never be the case. I am not ready to say, as Carl Friedrich does, that the freedom to seek intellectual truth is akin to freedom to profess a religious faith. But certainly these two freedoms have grown up in the same neighborhood. When one is imperiled or corroded, we can be sure that the other is endangered too.

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Foreign Mission at Home

"THE DEEPEST NEED OF THE CATHOLIC FOREIGN STUDENT IS TO ACQUIRE A MATURE, APOSTOLIC CHRISTIAN PERSONALITY."

LYDWINE VAN KERSBERGEN

THE Chinese, who have a proverb for everything, say: "Capture the chief first, and victory over the rest is assured"—classic missionary as well as military strategy. Today in America the "chiefs" are on our very doorstep: some thirty-one thousand foreign students, future leaders of vast areas of the world.

With few exceptions, these young men and women are the most capable, intelligent citizens of their homelands—the hope and promise of their nations. Many of them are sent by their own governments. India, Burma, Iraq and Egypt, for example, are training experts in social, economic, and political fields. Others are here under special U. S. government programs for such countries as Japan, Germany and the Ryukyu Islands. Since 1945, the flow of foreign students to this country has increased with startling rapidity. Only eighty-eight Africans, for instance, were in American schools at the war's end; last year there were over a thousand. Roughly half these foreign students are Christians, and half of that number Catholics—the fruit of generations of missionary labor.

For the most part, the formation and education of these future intellectual leaders takes place in secular universities. Students are strongly influenced by the secularist and positivist atmosphere of much of American higher education. The current popular support of birth control in Japan and India, for example, can

Dr. van Kersbergen is the head of the Grail movement, which recently opened a new headquarters at 46 W. 55th St. in New York City.

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be attributed in large part to influential Japanese and Indian women who have graduated from American universities. I know too, of a promising young Catholic from the Gold Coast who lost his faith while a student in America. Today he holds a leading position in the Gold Coast government. When he announced that he no longer adhered to the Catholic faith, his decision was widely publicized in his native land. What does it profit us to send the missionary overseas, if his work —and the work of generations of missionaries—is being undermined here at home?

Catholic leaders have not been entirely unaware of foreign students. The National Council of Catholic Women, the Mission Secretariat, the Newman Clubs and other Catholic organizations have urged their local units to initiate foreign-student programs and extend hospitality. Catholic schools have been generous in offering scholarships. Yet these efforts remain uncoordinated and scattered. And most Catholics are ignorant of the situation despite its grave import for the future of the Church in mission lands.

DURING their first year in America, foreign students can hardly give much thought to their important roles in the future of their countries. The difficulties of adjusting to a new and bewildering land absorb all their energies.

The first need of these young men and women is a warm, sincerely friendly, welcome from the moment they step onto American soil. Countless services can be rendered: meeting new arrivals at the boats and airports and putting them on the right trains and buses; helping them find living-quarters, churches, points of educational and cultural interest; arranging informal conversational English classes; giving a practical briefing on American food, clothing, money, customs. First impressions can cut deeply and shape attitudes that will last a lifetime. Inevitably one thinks of Gandhi, whose bitter experiences of loneliness and discrimination while he was studying in London, caused him to remark: "I came to love Christ, and to hate Christians."

It is our responsibility to open to our visitors a full experience of American Catholic life. Most foreign students, especially Orientals and Africans, have had unpleasant personal experiences with racial discrimination, which leave them bitter toward American democracy and American Catholicism. A visit to an interracial group, an acquaintance with Catholic books and periodicals on race-relations can ease their bitterness.

Foreign students are eager and interested in every phase of American Catholic life, but they need a friendly guide to arrange introductions, make contacts, organize tours and travel programs.

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THE Catholic foreign student must take away from America more than technical competence. His deepest need is to acquire a mature, apostolic Christian personality—to learn how to integrate his spiritual life and professional learning. These students will be returning to areas in the throes of revolution: China caught up in the Communist struggle, Africa undergoing a high-pressured industrialization, Indonesia and India facing the problems of newly-won independence. It is not a question of the Christian "renewal" of society for them but the building of a whole new social order.

Our colleges and universities, geared to the stable American social order, are not prepared to train people for life in a revolutionary society, nor can they be expected to do so. On the other hand, the formation of these potential world leaders is too important to rely on the hope that casual or occasional contacts will produce Christian statesmen and educators, economists and sociologists of the stature that these chaotic times demand. A special training is required to provide the foreign student with an adequate apostolic formation which will fit the needs and explosive situations of his home country.

Such a training for the Catholic foreign student might focus first of all on giving the student a solid Christian formation, applying Catholic principles to lay life. The foreign student, on returning home, will not find himself in an established Catholic community. Rather, he will usually be an isolated Catholic immersed in a pagan society. His spirituality must not be limited solely to his personal relationship to God, but should have a permeating influence upon every aspect of daily living.

The foreign student must be made aware of the Church's desire to incarnate herself into every civilization and people, building on their particular gifts and mentality. He must learn to distinguish which cultural

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elements will harmonize with Christian teaching and which will ultimately hinder the work of the Church. In a word, he must come to understand the universality of the Church.

Along with this vision of the baptism of his own tradition, the foreign student needs to evaluate Western civilization from a Catholic viewpoint. As Bishop Sheen pointed out at a meeting of the Mission Secretariat, the foreign student usually comes from a country on a lower economic level and there is danger of his becoming intoxicated with the glamor and glitter of American life. Often he is tempted to throw off his own culture and indiscriminately to adopt American ways. At the same time he usually overlooks the Christian foundations which are hidden beneath the surface of American life but are still influential in shaping our attitudes. In short, he is in danger of overlooking the best and imitating the worst in our Western culture.

With these three objectives as a basis, the Grail has developed a special apostolic training program for the young woman foreign student. In January 1950, after four years of experimental work, an Oriental Institute was formally established at Grailville, in Loveland, Ohio. Thirteen Oriental girls have shared in one or more years of training. At least forty or more from Indonesia, China, Japan and the Philippines have participated in the full summer programs and various shorter courses prepared especially for them. This program is now being extended to young women from Africa and Latin America.

In every contact the aim is to give the foreign student an opportunity to live in a Christian family atmosphere, a concrete picture of the American apostolate, and a sense of her own apostolic task. To intensify and widen this work, the Grail has begun this year a foreign-student program in the Eastern metropolitan area, where the largest number of foreign students is concentrated. With the approval of Cardinal Spellman, the Grail has opened a Catholic International Student Center in Manhattan.

The Communists have long been aware of the strategic importance of these foreign students and the importance of giving them a thorough formation. Between 1930 and 1941 they trained thousands of Chinese students, drawn from Western universities and from China, in specialized centers in Russia. Many of the leaders of the present Communist regime in China were first won to the cause during the lonely, homesick years spent in European universities.

Now we have the opportunity to reach hundreds of intelligent young Catholics from all over the world. What the missionary has begun, we can help bring to fruition by giving foreign students a chance to develop their talents for leadership. Through them we can speak to thousands across the face of the earth.

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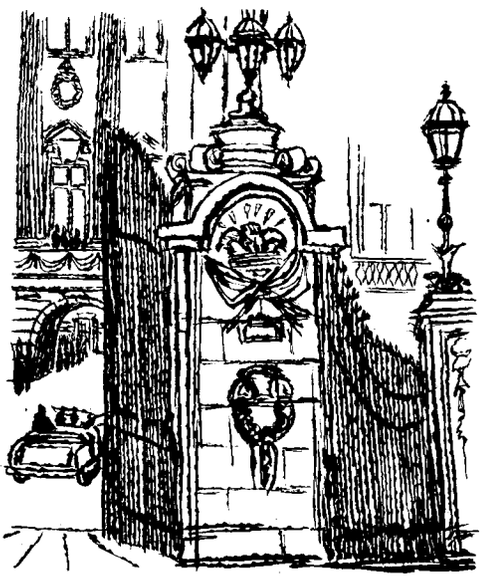
WE never expected so many at our meeting on Tito's visit to Britain—it was a bright Sunday afternoon with the crocuses out in the parks and every gardener itching to get his hands to the soil. But Catholics from all our five Oxford parishes, and from the country round, packed the Town Hall Assembly Room to the doors. It has been the same in other parts of the country. In Glasgow, where the Archbishop spoke with Evelyn Waugh and Colm Brogan, the crowds overflowed the hall. Catholics have come to the meetings; they have listened, applauded, and passed resolutions in more or less standard form. But what do they really feel about it?



For some, the cue for the Marshal's arrival has been quite simply "Enter Murderers." With hautboys and trumpets, no doubt, landing at Westminster Stairs as the guest of a Conservative government. But still, Enter Murderers. This is the section of Catholic opinion which has protested against Tito's visit taking place at all, or at its being accompanied by such normal diplomatic courtesies to the head of a state as lunch with our Queen. For the *Catholic Times* criticizing a thirty million dollar International Bank loan to Yugoslavia, there is a simple issue between the Christian, spiritual view of life and atheistic Communism. Merely because two Communists have quarrelled,

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we have no business plunging into the "astounding enterprise" of boosting and buttressing one of them.

The more moderate view, and the more common, is expressed in the memorandum submitted to the Government by the Catholic Union of Great Britain, on behalf of all the main Catholic associations. This does not challenge the military and economic grounds for working with Tito. But it insists that Tito has been and remains a persecutor of the Church, that his religious policy is wrong in itself and an obstacle to friendly relations with the West, and that the British Government should take full advantage of his visit to press for a change. There is no suggestion of an economic blockade, or of barring the visit. But there is an undercurrent of feeling that, though we can collaborate with Tito for the prevention of the next war as well as we did with Stalin for the prosecution of the last, we will gain nothing, any more than we did in Stalin's case, by becoming fulsome about it.

Are more positive and far-sighted proposals lacking because British Catholics are against them, or because the possibilities of that kind have not been sufficiently brought home to them? To judge by the reactions at our Oxford meeting, the latter may well be the case.

WE put over the theory of what might be called the war on two fronts. Tito is an enemy of, and what does not necessarily follow, a persecutor of the Church. Certainly therefore we must protest as and where we can against the attack on religion in Yugoslavia, and mobilize national and international opinion against it. It is our duty and interest to press for our rights.

But let us have no illusions about immediate results. Miracles happen; but a Leninist of thirty years' standing is a tough nut to crack. And least of all are we likely to get far by bullying and coercion. We can hardly expect to do better by that route, with far fewer cards in our hand, than Stalin did in his time. Especially since those who have quarreled with Stalin will not necessarily find it impossible to make it up with Malenkov.

Long-term hopes must surely rest on, if anything, a policy like that pursued through two generations by the Christian labor movements of Western Europe. They also have had to face revolutionaries of Tito's stamp, whom they could not simply wish away. They have faced them, first, by insisting in season and out of season on the rights of Christians; not merely in church, but in politics, the labor movement, and the whole of social life. But secondly, they have also nailed the lie that the Vatican is the tool of reaction by proving, in deeds not words, that in practical human solidarity, and in promoting social (including material) progress, Christians are second to none.

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They have collaborated, even with Communists, for specific purposes, where that is possible without prejudice to the Faith. Otherwise, they have gone ahead on their own. That is a slower and less spectacular policy than one of protests and blockades. It may be necessary to keep the dialogue going over thirty or even sixty years, long enough for a new generation to grow up for whom the old anti-Christian slogans are in obvious contradition with the facts. But in the end it works.

In anti-clerical Latin Europe the Christian labor movements have at least been able to establish themselves, and capture numbers of those who would once, willingly or for lack of an alternative, have joined the ranks of atheism and revolution. In the once equally anti-clerical labor movements of Germany and Holland they have done much more; they have altered the whole character of social democracy itself. It has not only become more moderate; that has happened also in Latin Europe. In Holland the Labor Party has eliminated anti-Christian elements from its constitution and program, and accepted Christianity as a main foundation of thought. The Dutch bishops have felt able to respond by withdrawing their ban on Catholics' joining it.

In Germany the Socialist Party contains active and influential Christian elements, Protestant and also, to a rather unexpected extent, Catholic, and there is hope of a move in the Dutch direction. At the conference on socialism and religion recently organized by the Socialist International at Haarlem, even the Latin delegates accepted a resolution stating that Christianity is and should remain one of the main roots of the ethic of which socialism is the practical application.

But these changes in Western socialism have taken two generations. In the Yugoslav case, can we keep the dialogue going long, and intensely, enough? Heaven knows. But we can try. And at the moment there are openings. It is not only military collaboration that is possible. There is economic aid. Yugoslavia is an underdeveloped country. In 1949 the Yugoslav national income per head was a fifth of that in Britain, and a tenth of that in America; and infant mortality was four times as high as in Britain. If things have improved since then, it is at least partly because America and Britain have in fact poured in material aid.

MORE important than material aid is the possibility of personal contacts, and the movement of ideas. One must not exaggerate. Yugoslavia remains a Communist, one-party, police state. But people do move in and out. I dare say one should not make too much of the thirty to forty thousand British tourists who are expected to visit Yugoslavia this year. More important is the fact that Western students can win scholarships to Yugoslav universities, and that Western

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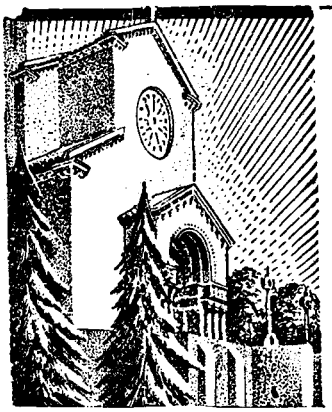

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technicians go into Yugoslavia, and Yugoslav technicians come out to study the ways of the West.

The increase in personal freedom in Yugoslavia which is claimed by Titoist propaganda, and the loosening of that grip of the central government which is the characteristic of Stalinist states, is not all eyewash. The total of four to five thousand registered borrowers at the British Council libraries in Belgrade and Zagreb last year is modest enough; but compare it with the corresponding figure (when there is one at all) for Warsaw, Prague, or Moscow. When Tito, as a good Leninist, talks about the withering away of the state, we could, at any rate, try the experiment of taking him at his word and building collaboration on it.

There is of course the very reasonable fear that collaboration with Yugoslavia, as with any other Communist country, will lead simply to our being used. So it well may if we leave it to Aneurin Bevan, or to the incredibly naive Mr. Sam Watson of the TUC, who made such a superb fool of himself as a fraternal delegate at the last Yugoslav Party Congress. It will take skill, knowledge, and a very firm sense of purpose to keep the dialogue going for the generation or more before we can hope for it to have its full effect. Ideally, if there is to be collaboration, we would like to see it in the hands not merely of Christians but of socially educated Christians. It needs men with enough of both theology and social doctrine to fight the war on two fronts, collaborating where they can and resisting where they must.

It would be a little optimistic to expect such people to be in charge if we leave relations with Yugoslavia to the Titoist wing of British socialism, or even to the British Government. But why should we? We have our own Catholic organizations. Might it not be even more effective—so we put it to our meeting in Oxford—to meet Tito at the dock, not with a truckload of resolutions, but with an offer from ten thousand ACTU's and YCW's to build him a railway this summer? Or from a hundred Catholic doctors to tackle Yugoslavia's infant mortality rate?

I do not imagine that anyone will take that suggestion very seriously. But the general theory of the war on two fronts, and of the long view, is a different matter. Our audience did not merely take it like a lamb. It applauded, as if it meant it. And that makes one think. Are we, as a Catholic body, setting our sights too low; underestimating the possibilities of strong Catholic leadership, and the readiness of the mass of British Catholics to follow it? Fifty or sixty years is not so very far for the Church to look ahead. And might it not pay us to put as much effort into a dialogue which may end in Titoist Communism going the way of Dutch or German social democracy, as into the necessary, but negative, work of protest?

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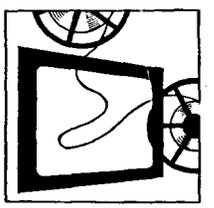
THERE is nothing plain about "Salome" except its title—which does not affect Oscar Wilde's French accent. Its production, by Buddy Adler, is in the historical extravaganza style, with fancy sets and costumes in Technicolor. And its carefully selected cast give their all to lend the elaborate production a tone of class. Director William Dieterle allows some of the members of this cast to emote pretty heavily at times, especially Charles Laughton as Herod, who leers lasciviously whenever he sees his stepdaughter and positively drools when she does the dance of the seven veils, and Judith Anderson who gets all tied up in knots whenever she thinks of John the Baptist, whose death she demands for calling her an adulteress. But Cedric Hardwicke gives a restrained performance as haughty Tiberius Caesar, and so does Basil Sydney as Pontius Pilate.



It is interesting that although Rita Hayworth (in the title role) and Stewart Granger (as the Roman Commander Claudius) play the leads and vie with each other for footage, they are by no means the whole show. Director Dieterle gives the others plenty of opportunity, and there are lavish scenes of Herod's wicked court.

In contrast to the sensuous court scenes are the religious episodes which are handled with good taste and reverence, especially those built around John the Baptist and the few sequences in which Christ appears. Granger is secretly a follower of this new religion, and he becomes an ardent admirer of the Baptist.

But the picture's big surprise is in what it does with Salome. Scriptwriter Harry Kleiner, evidently feeling that he was not bound by the few lines in the New Testament that tell about her, has expanded the Scripture account and changed it to suit his purposes. Salome is now a willful, strong-minded princess, wronged by the Romans, but with a heart of gold beating beneath her snappy costumes. At first, under the influence of her evil mother, she tries to get Claudius to do away with John, but later after she falls in love with the Roman, she too becomes converted to John's teachings. And she does her big dance hoping to save the Baptist's life.

It seems that no matter how well acted or sumptuous these Biblical movies are, they just have to end on a boy-gets-girl note—even if the Bible has to be rewritten to get Granger and Hayworth holding hands as they listen to the Sermon on the Mount.

PHILIP T. HARTUNG.

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A Portrait of the Artist as Critic

THE WRITER IN AMERICA. By Van Wyck Brooks. Dutton. $3.

By PATRICK F. QUINN

TWO things are certain about Van Wyck Brooks: he has evidently read more American authors than most of us knew existed, and he has done so with far more relish than any of us could command. This combination of thoroughness and gusto resulted, in 1936, in *The Flowering of New England,* and subsequently in the other titles which now make up a massive five-volume set called "Makers and Finders: A History of the Writer in America, 1800-1915." In such an enormous survey one will inevitably find details to complain about. But considered en masse these five volumes are a truly impressive achievement.

The present book is not. It comes as a kind of epilogue to and apologia for "Makers and Finders." It serves also as Brooks' jeremiad on the present state of literary affairs. And it is further intended to act as a statement of the author's philosophy of art and letters. Seven essays in all, and in all of them some very good points are made or hinted at. But the book as a whole is thin, the arguments are seldom developed to the degree their complexity demands, and the tone is too often defensive and querulous.

Why is this? How does it happen that a man could spend almost twenty years in fulfilling the grand design of "Makers and Finders," and then, a year after its completion, give us a book so little characterized by patience, thoughtfulness, and care? The explanation, as I see it, is that in this book Brooks has used his talent wrongly.

Oddly enough, this question of talent rightly and wrongly used is one that is taken up in this very book. But Brooks, of course, has other writers in mind—Fitzgerald, Hemingway, Hart Crane. Yet his own case is very much in point. He is himself an artist; he is primarily that, and only secondarily is he a critic, biographer, literary historian, or a philosopher of life and literature. These occupations have been useful to him in giving him something to work with. It is when he deals with his material *qua* artist that Brooks' writing takes on its real and perhaps permanent interest.

Thus, the early, unrevised edition of *The Ordeal of Mark Twain* may be dismissed as an unsound and tendentious biography. And yet despite its diaphanous assumptions it remains very much alive today, a brilliant book, its imaginative verve undiminished. In short, a classic. This, we realize, is the work of an artist.

So also with the five volumes of "Makers and Finders." What are we offered here—history, criticism, or what? This was a question re-

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peatedly raised by historians and critics who could find no conventional label for the kind of work Brooks was doing. But to take up one of these volumes, to see with what delicate skill the author has ordered and related his immense information and by what strokes he has given it at least the illusion of vitality—this is to see it as a new kind of literary work, a kind which only Van Wyck Brooks can write. Its real interest resides not so much in its contents as in its craft, its form and style.

Now as part of his apologia for "Makers and Finders" Brooks says this: "Replying further to the charge that I express no judgments, may I say that the reader will find my writers *judged,* though the judgments are often presented indirectly in the proportions of the work or conveyed by modulations of style and tone." Is not this the method of an artist, and of a modern artist at that? Let the reader beware! If he goes to "Makers and Finders" seeking to eviscerate one of those volumes for its explicit, meaty judgments, for its *content,* in a word, he will altogether miss the unique quality that the book has.

It is therefore puzzling that in *The Writer in America* we find Brooks taking so grim a view of certain unnamed modern critics. His main objection is that they are "preoccupied with form" and see literature as "nothing but an art." Simply as a statement of fact this view seems excessively partial, if not altogether erroneous. But if Brooks himself, *qua* critic, were more concerned with these "narrow" matters he might discover that he has been mistaken about much modern literature. Has he understood Hemingway or Faulkner? I doubt it. Apparently he is unaware that these writers use precisely his own literary procedure, presenting their value judgments indirectly, and by modulations of style and tone.

It so happens that style, the vehicle of tone, reveals what is essentially wrong with *The Writer in America.* This book takes shape in the reader's mind as one long rhetorical question.

I can recall no book in which the device of the rhetorical question is put to greater, more wearisome use. By my count, there are fifty-three such questions in chapter three, and eighty-nine in chapter seven. In the third chapter, however, I count only five. Because this chapter is shorter than the others? Not altogether. I think it is rather because Brooks is here writing a tribute to Lewis Mumford and to the American humanism that Mumford represents and that Brooks recommends. Here, Brooks is more sure of his ground, more relaxed, and here he affirms his convictions. But throughout the rest of the book he is dealing with matters on which he has, so he thinks, a minority opinion to report. And this is perhaps the basis for his unconsciously defensive strategy, the multitude of rhetorical questions, indicative of his uncertainty or at least of his annoyance.

Midway through this book I was ready to concede virtually every debatable point, if only I were granted surcease from the interrogative mode. But no quarter was given, and I can only infer that explicit formulation of opinions on controversial matters is not the kind of writing Brooks finds congenial. These rhetorical questions are, he might object, only a "formal" detail. Yes; but this detail is, to my mind, a consequence of and a key to the misuse of Brooks' artistic gifts. And that misuse, as demonstrated in this book, is the reason why it is so disappointing a sequel to its distinguished predecessors.

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the next century. But in the last decade the English historian has profited by the chance of his popularity. He has published an abridgment of his main work and many easy-going essays which spread his wisdom thinner and thinner. This most recent work is a collection of popular up-to-date lectures which could have been written by an intelligent journalist as easily as by the author of an outstanding scholarly work.

This stepping down of Mr. Toynbee is all the more evident as the over-all standard of essays on the philosophy of history is much higher today than it was during the Second World War. The fact of cold war between two rival worlds, both fighting to shape future life on our globe, has stimulated many fine scholars to deal with the basic questions of our time in the light of historical experience.

It is impossible to read through Toynbee's hundred pleasantly-written pages in *The World and The West* without being reminded of deeper or more thorough studies on the same topic which have been published recently.

Mr. Toynbee stresses the cultural tension between the West and the Asiatic civilization, for example, but the same topic has been treated more thoroughly and in a more satisfactory way in F. S. C. Northrop's *Meeting of East and West,* and *The Taming of the Nations,* and the whole concept of the relations of the West to the rest of the world has been discussed recently in Christopher Dawson's *Understanding Europe*— a work superior to Toynbee's in its vivid dialectic and in its unshakable faith in the survival of Occidental civilization.

One enjoyable surprise in Toynbee's study, however, is its deep understanding of the Jesuit missions in China and India which tried to disengage Christianity from the non-Christian ingredients of Western civilization. They there presented, as Mr. Toynbee stresses, Christianity to the Hindus and to the Chinese not as the local religion of the West but as a universal religion with a message for all mankind. The author regrets that this experiment miscarried through feuds with-

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in the Catholic Church, but he thinks that any successful propaganda of the democratic world has to follow in principle the Jesuit method.

In his last chapter, Professor Toynbee compares our situation to that of the ancient world's encounter with Greco-Roman civilization. According to his interpretation, the world took its military conquerors captive by converting them to Oriental religions. It seems to this writer that this is only half the story, and that the Christian life of the West was shaped by Roman discipline and organization as well as by the speculative lucidity of Greek philosophy. But this is, of course, no news to the eminent historian. It is thus the more regrettable that a scholar of Toynbee's standing should be satisfied with writing essays in such a light vein, and with the spreading of vague misconceptions.

Anguish

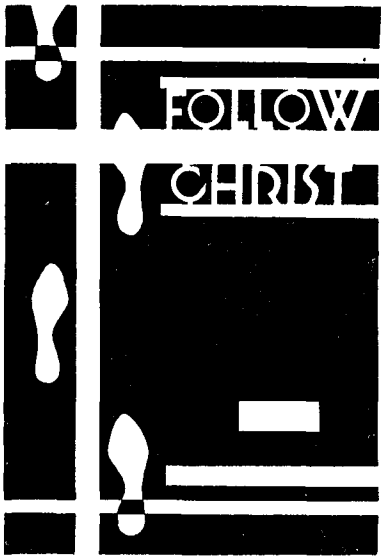
THE OUTSIDER. By Richard Wright. Harper. $3.95.

By MARJORIE CROWE HUGHES

MR. Wright's new book is a novel of ideas which examines life in the light of modern philosophies. It struck this reviewer as a sort of morality play with ideologies acting the vices—and the virtues left out.

The hero of *The Outsider,* named with rather fuzzy symbolism, Cross Damon, represents twentieth century man in frenzied pursuit of freedom. Cross is an intellectual Negro, the product of a culture which rejects him. He is further alienated by his "habit of incessant reflection," his feeling that the experiences and actions of his life have so far taken place without his free assent, and a profound conviction that there must be more to life, some meaning and justification which have hitherto eluded him.

When Cross is introduced in the first pages of the novel he is drinking too much, partly in an effort to forget his problems (of which he



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has many) but mostly to deaden the pain caused by his urgent and frustrated sense of life. There is an accident in which he is reported dead and so he sets out to create his own identity, control his own destiny, and thus, he hopes, to discover truth.

This search for the absolute compels him to four murders and ends in his despair and violent death. En route, he encounters totalitarianism in its most-likely-to-succeed form, Communism. Though he agrees with these other "outsiders" that power is the central reality of society and that "man is nothing in particular," he is outraged by their acceptance and cynical exploitation of these "facts." "That's not enough," he screams before he kills a Communist who has just told him that there is no more to life. And in the same conversation he asks, "What's suffering?"

Having rejected religion, the past and present organization of society, the proposed totalitarian alternative and the kindred uncontrollable violence of his own behavior as a "free" man, Cross abandons ideas and pins his last hope on love. But his mistress commits suicide when she sees him as he is.

There follows a fascinating chapter in which the law, personified by a hunchbacked district attorney who understands Cross Damon, convicts him of crime and condemns him, but is powerless to give his life significance by punishment. After this, Cross is murdered and dies murmuring, "It was horrible."

In spite of the analytical clarity with which the roots of the modern dilemma are exposed, this is a confusing and unconvincing book intellectually. Rationalism is evil, it seems to say, a road leading nowhere traveled by a monstrous superman; but around the very next bend truth may perhaps be found and superman will then be free and good—perhaps.

Mr. Wright, or at least Mr. Wright's hero, is so hypnotized by the evil man does individually and socially that he is aware of little else. None of the chief characters is consistently believable as a human being, though this is perhaps in-

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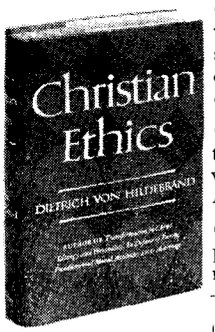

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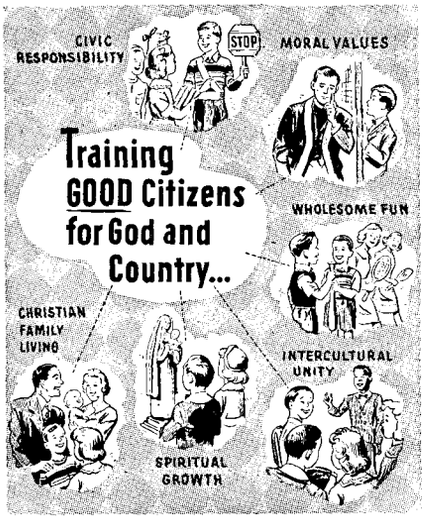

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By WAYNE ANDREWS

COLONEL William C. Falkner of Ripley, Mississippi, who was twice charged with murder and twice acquitted, was himself murdered on the night of November 5th, 1889; this was eight years after he had dashed off *The White Rose of Memphis,* a blood and thunder romance of which one hundred and sixty thousand copies are said to have been sold. But the book has become something of a collector's item, and we should be grateful that Robert Cantwell, the literary editor of *Newsweek,* has taken the trouble to see this new edition through the press and write an introduction which tells us *nearly* everything we would like to know about the Colonel's extraordinary career.

Apparently only a full-length biography could do the Colonel justice. He was assassinated on the very night of his election to the Mississippi Legislature, and his murderer was none other than one of his partners in the Ripley, Ship Island & Kentucky Railroad, a line which seems to have been a paying proposition. But the most remarkable thing about the Colonel has yet to be told. He was, as you may have guessed by now, the great-grandfather of the William Faulkner

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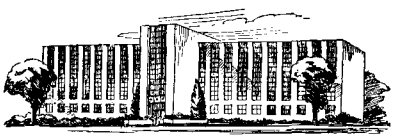

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of our time. Mr. Cantwell reminds us that the Colonel not only appears as Colonel Sartoris in *Sartoris,* but makes his presence felt "throughout William Faulkner's writing, providing the key to his whole cycle of novels. . . . The canebrakes and cabins and crossroads of *The Hamlet, Absalom! Absalom!* and Faulkner's short stories are so much a part of Colonel Falkner's background, and he is so much a part of them, that one can hardly be fully appreciated without the other."

No doubt about it, William Faulkner is a great admirer of William C. Falkner. Whether he has modeled his novel on those of his great-grandfather is another matter. The author of *Sanctuary* has never been accused of populating Yoknapatawpha County with young girls you would describe as "animated libraries," but that is just the phrase the Colonel uses to put us in mind of the peculiar attributes of one of the young ladies in *The White Rose of Memphis.* As for the heroine herself, who is saved in the nick of time from an onrushing locomotive, only to be *almost* convicted of poisoning her little brother with strychnine, she is really too sweet for words.

When all is said and done, *The White Rose of Memphis* is a book for Faulkner fans, for those of us who realize that the Colonel could not possibly write a novel to compare with the bare facts of his own career. Besides, that wouldn't be quite fair, would it?

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